

The Bible Vision

OCTOBER-NOVEMBER, 1946

In This Issue

The Editors Say—

A New Staff

Needed: An Evangelical Scholarship

The Weather

Companionship with God

The Thoughtfulness of Youth

The Author

Jesus: The Bread of Life S. A. Witmer

Adaptation of the Kingdom of God,

J. F. Gerig

The Bible and Sanctification . J. D. Williams

Wise Evangelism D. Martin Lloyd-Jones

How to Preach Without Effect,

Chas. G. Finney

With the Fellowship Circle, Wauneta Shoup



THE BIBLE VISION

A Bi-monthly Journal Reflecting the Light of the Bible On Us and Our Times

Volume XI

OCTOBER-NOVEMBER, 1946

Number 1

Published bi-monthly at Berne, Indiana, by
THE FORT WAYNE BIBLE INSTITUTE

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Printed by the Economy Printing Concern, Berne, Indiana

Subscription Rate: \$1.00 per two years; 50c per year; 10c per copy. Mail subscriptions to The Fort Wayne Bible Institute, Fort Wayne, Indiana.

Entered as second-class mail matter at the post office at Berne, Indiana, under act of March 3, 1879.

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The Editors Say---

A New Staff

This number of the Bible Vision comes to you as the production of a new editorial staff, as you will observe in the masthead on the opposite page. The positions are new to us, and we accept them with some trepidation. Yet we welcome the privilege of ministering to the circle of readers and of publishing for you choice articles of spiritual and practical worth.

This particular issue is late, and we offer our apologies. When Prof. Clarence J. Huffman was injured in a plane crash, his teaching load was divided between the editor and his assistant, so that we were unable to give attention to the publishing of the October-November number at the proper time. Your forbearance in this delay is much appreciated.

We are thankful to God that He has restored Mr. Huffman to his work at the Institute. In answer to prayer, his absence from classes was much shorter than the physicians had at first predicted.

* * *

Needed: An Evangelical Scholarship

Among the many ravages of Modernism, not the least disastrous is its having carried away the bulk of theological scholarship. The foremost

leaders in religion, the molders of thought in the theological world, are in too many instances on the side of liberalism. As a consequence, evangelical Christianity has suffered loss.

Intellectual brilliance is not essential to personal salvation. The ignorant, unlettered man is as savable as the mental giant. But, other things being equal, the scholar is by far the more influential of the two. And, in its lack of scholarship, evangelical Christianity has allowed to go unchecked the misleading influences of the liberal theologians.

Pick up any recent book that purports to present Christianity in a practical or popular way. The odds are in favor of its having been written from the modernistic viewpoint. Examine the advertised textbooks in Christian Education, Biblical Introduction or Archeology, and you will find the most of them at variance with the views of evangelicals. Send your young people to seminary or to the so-called church college, and the majority of them will find the anti-biblical theories of liberalism taught for truth in the classroom. Ask the average church member whom he considers to be the most influential preacher, teacher, or re-

ligious writer. In all probability he will name a Modernist. It is in such important spheres of influence that error has a louder voice than truth.

Why is evangelical Christianity thus crippled? It has nothing to fear from advanced learning. Truth never suffers from investigation. The Bible is in no sense incompatible with true science. Yet, one of the reasons for the dearth of scholars on the side of conservatism is the too widespread prejudice in those circles against higher education. It is a common premise that spirituality and learning are mutually exclusive. The disciples, "unlearned and ignorant men," are held up as ideals. This idea has deterred many promising young men, strong in the faith, from taking advanced training. Consequently the positions they ought to have filled have fallen rather to men of more liberal persuasion. Classrooms that might have had evangelical leadership have been surrendered to the perverters of truth. Higher education has thus become more dangerous; more young people have been dissuaded from it. There you have a vicious circle.

That circle must be broken. The strategic positions in our institutions of learning, the influential pulpits of the nation, must be filled with ade-

quately trained evangelicals. The religious education of children must be invested, by a thoroughly trained and biblically sound leadership, with the vital truths of the gospel. Some beginnings have been made. There are men of sound scholarship. But the field is wide, the need is pressing. God seeks men to fill the gap.

* * *

The Weather

Apparently many people dislike the weather. When it's warm, they wish it were cool; when it's cool, they wish it were warm; when it's wet, they call it a nuisance; and when it's dry, they need rain! Now, as a matter of fact, He who orders the weather sees the needs in relation to each other and knows best what to send. Man's part is that of adjustment by diet, clothes, shelter, and cheerful acceptance or endurance.

Likewise many people dislike their spiritual weather. Yet similar adjustments are possible here. When it is warm, open-hearted assimilation of the influences of the Sun of Righteousness prepare for the attacks of storms, during which putting on the whole armor of God will provide ample resistance. The depressing atmosphere of rain and gray skies and dark days can be enlivened with the

light of God's Word, and a dry season drenched with the Water of Life. In any event, all weathers "work together for good to those who love God;" but if one adapts himself to conditions as they come, by prayer and praise, they work together quicker and pleasanter and he is **more than** conqueror—"not somehow, but triumphantly."

—B. H. L.

* * *

The Thoughtlessness of Youth

"I have no patience with the people who talk about the thoughtlessness of youth. I had infinitely rather hear about the thoughtlessness of old age. When a man has done his work and nothing can be materially altered in his fate, let him forget his toil and jest with his fate if he will; but what excuse can you find for wilfulness of thought at the very time when every crisis of future fortune hangs on your decision? A youth thoughtless! when all the happiness of his home forever depends on the chances or the passions of an hour! A youth thoughtless! when the career of all his days depends on the opportunity of a moment! A youth thoughtless! when his every act is a foundation of life or death! Be thoughtless in any after years rather than now—though, indeed, there is only one place where a man

may be nobly thoughtless,—his deathbed. No thinking should ever be left to be done there." So said John Ruskin in "A Crown of Wild Olives."

To Christian youth, the application is doubly forceful, for the potentialities resident within his redeemed and empowered life are in the most serious trusteeship for God-directed use in the Kingdom. Bible Institute youth, having caught this vision, are attacked on every hand by the devil, who is jealous of their souls and service. But He who is in them is greater—far greater—and will enable them to keep that which is committed to their trust and to think upon true, honest, pure, just, good, and virtuous things with smiling faces and glad hearts.

—B. H. L.

* * *

The Author

"Who was Moses that I should obey his laws?" recently asked a Professor in a great Western University. Many wise men speak similar empty words. That they should seems hardly conceivable, since they are intelligent, well-trained men. Possibly some of them are not aware that in Moses' day his own people brought destruction upon themselves by a similar question. Ignorance of God's Word, however, is not alone the explanation. Neither

is ignorance of God's world, for some of them have made it the specialized business of their lives to know that. Those who contend for evolution as opposed to creation—those who quibble, for instance, over the order of the lights in the Mosaic account—either are well aware of sources of light other than the sun or are subjected to a "strong delusion." Those who contend that vegetation was not created but evolved from a certain atomic coherence surely know that only specific inorganic combinations are possible and that even these must have been initiated by intelligence. Knowing also the perfect design of man's body, some of these wise men after the flesh dare to deny a Designer.

What is the trouble? Can one not respect superior intelligences and assiduous scholarship? Certainly, if guided by wisdom which the Holy Ghost teacheth. Note that not all the scientists and not all the learned are disputers. "**Not many** wise men after the flesh are called." It is not that they are unlearned.

One reads a book with keenest comprehension when he is acquainted with the author. Only then does he apprehend what is put into it, because only then does he know **why** it is there. As much more, then, as Deity is greater than hu-

manity, must one know the Author of the Word, of the world, and of humanity in order to fathom any of the depths of the riches of those "books." Master minds have developed terrible errors and had them published and even made central themes of text books, which have been deceiving unsuspecting students through the years. But the wisdom of the wise and prudent shall be destroyed, and those who are sanctified in Christ Jesus shall be enriched in all knowledge by the Author.

—B. H. L.

* * *

Companionship With God

What can one say more about prayer? So much already has been said and so well said and yet so little praying has resulted that discouragement almost silences the tongue and dulls the pencil. Legitimate things press in and absorb one's time. But that is no excuse, for faith is a good fight; and one is defeated at the start unless he fights.

For some, though, failure comes through a deficiency, not of effort, but of understanding. To know God, one must spend time consciously in His presence—not for petition, not even always for praise, but for just "talking things over," "visiting," com-

(Continued on page 32)

Jesus: The Bread of Life*

By S. A. Witmer

President of the Fort Wayne Bible Institute

A few weeks ago I was riding on a train with a young marine who was looking forward to continuing his education in a Mid-Western university as soon as he would be separated from the service. In time the conversation turned to religious faith, and this young man was quite frank, and I believe sincere, in admitting that he had little or no faith. He believed in some being or power behind the universe, but as for Jesus and the Bible, he didn't believe in them as his parents did. He was an honest doubter, however, and ready to become a believer if he could be shown that Christianity was true. I suggested that we consider the claims that Jesus made about Himself, and so one by one we looked at those claims to see whether they were really true. When we finally parted, he gripped my hand warmly, and thanking me said, "I'm pretty well straightened out." And I pray that as we consider the claims of Jesus Christ in these broadcasts that numbers "tossed with many a conflict, and many a doubt" may come to know

Him whom to know is Life eternal.

Now Christianity rises or falls with the claims of Jesus. If they are true, Christianity is true. If they are false, then Christianity is founded on lies, and I would certainly not want to be known as a Christian. Think of the tremendous claims that Jesus made: "I CAME DOWN FROM HEAVEN," "I AND THE FATHER ARE ONE," "I AM THE LIGHT OF THE WORLD," "I AM THE RESURRECTION AND THE LIFE," "HE THAT BELIEVETH ON ME HATH EVERLASTING LIFE," "I AM THE WAY, THE TRUTH, AND THE LIFE."

If these claims are true, then Jesus Christ is altogether unique. He is not merely one of the earth's great; He is heaven's gift. He is not only man, but God. He is the living proof that at the heart of this universe, which to many is governed only by cold, impersonal laws, beats the great Father-heart of God longing for the spiritual recovery of His creatures, and loving them so much that He gave Himself for their redemption. "God so loved the world that He gave His only begotten Son" is the welcome news of the gospel. If the claims of Jesus are true,

*Message given in Fort Wayne Bible Institute broadcast, "The Voice of His Word," WGL, November 3, 1946.

there is a way out of sin. There is a way to God and to life eternal. The dark mystery of human existence is broken by light penetrating from the outside,—the Light of the World.

In the 6th chapter of the Gospel of John, Jesus made a bold claim which many of His hearers could not or would not understand: "I am the bread of life." Bread contains in itself all the elements needed to sustain physical life. Now when Jesus said that He was the bread of life, His hearers were perplexed for they were thinking of stomach-filling bread, bread made from cereals that satisfies physical hunger. But our Lord had in mind another kind of hunger—the hunger within for God, for reality, for life in all its completeness and fulness, and He was speaking of bread suited to satisfy that kind of hunger. In a word, He claimed that if man would receive Him, the Bread of Life, they would live forever.

That life is vastly different from physical life, which is bounded by the cradle and the grave. "Your fathers," said He, "did eat manna in the wilderness, and are dead," but "if any man eat of this bread, he shall live forever."

When Jesus made this stupendous claim, He did not mean simply everlastingness, the duration of a never ending

existence. To have that alone would repeat the mistake of the old Greek myth in which the goddess obtained for her lover immortal life, but forgot to claim also immortal youth, so that his years became an insufferable anguish. "Eternal" refers to the quality rather than to the quantity of life. It is altogether removed from the conditions of space and time, and partakes of the blessed, timeless, glorious, spiritual, nature of God. No wonder His earth-minded hearers had difficulty in understanding. The Lord of Life had just fed the five thousand; they could think only in terms of physical food, and many of them had vitiated the inner hunger for life everlasting by sin or stifled it by empty formalism.

But the startling thing in this claim of Jesus Christ is not the inference that there is an inner hunger for God, and that there is a life of eternal completeness to be attained. Most religions grow out of that universal hunger deep within the human breast, and many religionists have claimed to know something about how to attain completeness. Buddha devised an eight-fold path that led, however, not to life but to eternal extinction of personality in Nirvana. The significant thing in this great claim of Jesus is that **He** is the bread of life, He is the

giver and nourisher of eternal life. He didn't offer men formal religion, a dry creed, nor a system of rigorous self-denial, but **Himself**. He is the bread of life.

Note the simple but daring assertions: "I am the bread of life: he that cometh to me shall never hunger: and he that believeth on me shall never thirst." Different from physical bread that satisfies for a while and then is followed by more hunger, our Lord would give lasting, never ending satisfaction to the soul hungering for righteousness. Again our Lord said, "This is the bread that cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."

Like the bread that was given to the multitudes, it was first broken and blest of God before it was eaten, so Jesus Christ first gave His body to be tortured, crucified, and broken on Calvary's Cross for the sins of the world. In His human body He became the voluntary sacrifice for sin, meeting the demands of God's righteousness, and thus providing salvation for mankind.

But a further and impor-

tant question remains: How are we to eat the bread of life? Our Lord insisted that it was necessary to eat it: "Verily, verily, I say unto you, Except ye eat of the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day." But what does it mean to eat His flesh and drink His blood? He Himself has given the answer. "He that cometh to me shall never hunger, and he that believeth on me shall never thirst." If coming to Him is the end of hunger and believing on Him is the end of thirst, then the coming and believing are the eating and the drinking.

But it is coming to Him and believing in Him as the crucified, sacrificial Lamb of God, who died for the sins of the world. He died that we might live. He gave all, that we might receive all. He is the bread of life. He satisfies the deepest yearning of man's spirit. Simply receive Him as your Saviour and Master. Welcome Him into your frustrated, sinful life. He will forgive and cleanse and satisfy. Then you can sing:

All that I want is in Jesus
He satisfies; joy He supplies,
Life would be worthless without Him,
All things in Jesus I find.

GOD BLESS THIS TREE

A missionary tells of an incident that took place during a political revolution in one of the South American countries. In the public square of the capital a crowd of university students and supporters were speech-making and demonstrating for greater freedom.

From the iron-barred windows of the courthouse opposite there bristled the barrels of machine guns manned by the military police. Suddenly and without warning to the crowd the officer in command gave the order to fire and rat-tat-tat of the discharge mingled with the whine of the bullets.

As lead filled the air many dropped wounded and dying in the square, while those who were fortunate enough to escape the first volley scrambled for any shelter that might be found.

Among the innocent bystanders who were exposed to the danger was a young bootblack, clad in tattered and dirty clothes, who sought to earn a few coins for his daily bread by shining shoes.

With the sound of shots the lad dropped his box and brushes and sprang behind a large tree, just as the spray of bullets again filled the air, one lodging in the tree just about the height of the boy's head.

Trembling with fear, he clung to his hiding place until at last the firing ceased, when he stepped out and surveyed the tree trunk and the hole where the bullet had pierced. Realizing that but for the tree his own life would have been gone, he drew a little pocket knife and carved below the bullet hole in Spanish an inscription which translated means, "GOD BLESS THIS TREE."

The bootblack was saved by making the tree his hiding place, and the sinner, too, can be saved by taking shelter in Golgotha's tree. And there is no other place. As the Scripture says, concerning the Lord Jesus Christ, "Who His own self bare our sins in His own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Peter 2:24).

O cross of Christ! O glorious tree!

What place can be compared with thee,
Where God's own Son was crucified,
And for our sins a ransom died?

—Words of Peace

Adaptation to the Kingdom of God

Luke 9:57-62

By Jared F. Gerig

Dean of the Fort Wayne Bible Institute

We want to give consideration to three men, all in such close contact with Jesus in His earthly life, as to be near to the kingdom of God, yet who for various selfish and thoughtless reasons, failed to follow Jesus wholly and sincerely. Jesus' experience with these three men provoked Him to utter this vital moral and spiritual truth, "No man, having put His hand to the plow, and looking back, is well-adapted to the kingdom of God." The word *fit* in the Authorized Version is not a good translation. The correct thought is that all such as look back are not well-adapted or adjusted to the kingdom.

Now there are certain laws in the kingdom of God to which we must conform if we are to be well-adapted to the kingdom of God. These laws are illustrated in the lives and reasonings of three men who assayed to follow Jesus. The first man is a scribe according to Matthew (8:19) who comes and offers himself without any solicitation from the Master. He frankly says, "Lord, I will follow thee whithersoever Thou goest." That sounds like a fine straight-forward, full and final decision, but the answer

of Jesus implies that it was a case of "inconsiderate impulse" a rash, hasty "blind confidence in his own strength." (Godet). We might name this man Mr. Rash or Mr. Hasty. Jesus said to him in reply to his grand offer to follow him wherever He might go, that "foxes have holes, and birds of the air have shelters; but the Son of Man hath nowhere to lay His head." That revelation without doubt served to check his flaring enthusiasm and probably turned him in another direction. What then is the first law of the kingdom of God? What do we learn from Jesus' experience with this would-be disciple and enthusiast? Simply this, **that the primary law of the kingdom of God to which we must adapt ourselves is that of absolute self-denial and a harmonizing of all of life to the character of the Pilgrim.** We have this law illustrated in the life of Abraham of whom it is said that "he sojourned in the land of promise, as in a strange country . . . for he looked for a city which hath foundations, whose builder and maker is God." It is said of those who followed in Abraham's train that like himself they confessed that

they were strangers and pilgrims on the earth." Jesus proclaimed this truth in other words at other times, and said, "If any man will come after me, let him deny himself, and take up his cross and follow me." Have you adapted yourself to this law of self-denial? Do you recognize yourself a pilgrim and a stranger here, and are you taking up your cross, and following Jesus Christ? Adjust yourself to that inflexible law of the kingdom of God.

Jesus solicited the discipleship of the second man. To him he said, "Follow me." But we read that he said, "Suffer me first to go and bury my father." Here we have an example of conflicting duties, and the law which grows out of it is simply that **priority must always be given to the kingdom of God.** The first was the law of utter abandonment to the kingdom whatever the cost, and this, the law of giving that kingdom first place immediately. Jesus put this law into language when he said as recorded in Matt. 6:33, "But seek ye first the kingdom of God, and his righteousness; and all these other things shall be added unto you." That is the law of the priority of the kingdom.

It is likely that this man's father was not dead, and his request involved that he be

allowed to go home and care for his aged father until his death, and then he would come and follow Jesus. His father's death and burial would clear the way for a full and complete surrender to the demands of the kingdom. Now Jesus is emphasizing that the higher mission of the spiritual has its values for the present moment. Any misplacing of this mission, any surrendering of it to lesser values and prolonged delays will cause irreparable losses and damages. Spiritual duty takes precedent over all other duties, and the kingdom of God must have first place. There are certain values which justify tremendous sacrifices, and the laws of the kingdom of God take precedent over even the laws of propriety.

"Go thou and preach the kingdom of God." Performing a ministry to the living is to be given priority over performing the last rites for the dead, even though the dead be one's own father. This very thing has been illustrated in many lives and in many ways. "If his country be attacked, a citizen will leave his father's body to run to the frontier; if his own life be threatened, the most devoted son will take to flight, leaving to the others the care of the last honors to his father's remains. Jesus calls upon this man to do for the life of his soul what every

son would do for the life of his body." (Godet)

Now we come to the third man who proffered, "Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house." While there is some likeness here to the second, yet there is a marked difference in the spirit of the two, and it is to this that Jesus addresses Himself. This man was one with a divided heart, a split loyalty. His mind was careening on the rim of indecision, and Jesus is giving "a summons to a more thorough decision." He is the man who while engaged at his work keeps looking away to other interests. He is the plowman who looks behind and plows crooked. **The law of the kingdom herein involved is the law of full heart interest and undivided affections.** The kingdom becomes the first love of its subject. The love and affection and heart interest is "so set on Christ and his work, to which there is no other trial of parting like that which would involve parting from Him, no other or higher joy than that of following Him." (Edersheim.) Jesus Christ and His kingdom are first and foremost all the time in every place and program.

Jesus said then to this third would-be follower of his, "No man, having put his hand to the plow, and looking back,

or looking to the things behind, is well adapted or suited for the kingdom of God." The kingdom of God is a straight-forward, never-look-back proposition, and when you put your hand to the plow of the Christian life, remember that there can be no competitor to the Lord Jesus Christ nor any rival for His place and honor.

I leave with you a testimony which rings with finality and decision. It is the testimony of Ruth, who said, to Naomi, her mother-in-law, of Israel, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, I will die, and there will I be buried: The Lord do so to me and more also if ought but death part thee and me." That is adaptation to the laws of the kingdom of God.

If Socrates should enter the room, we should rise and do him honor. But if Jesus Christ came into the room, we should fall down on our knees and worship Him.—Napoleon.

That cannot be a true religion which needs carnal weapons to uphold it. God's people must be nonconformists to evil.—Roger Williams.

The Bible and Sanctification

(Concluded)

By J. D. Williams

Formerly Principal of the Fort Wayne Bible Institute, President Emeritus of Simpson Bible Institute

EVIDENCES OF SANCTIFICATION

What are some of the practical results of sanctification in the life and conduct of the child of God? Is it a practical doctrine? "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1); "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth" (Col. 3:8). The sanctified believer will experience a change in his very nature. He will exchange his carnal mind for the mind of Christ. Victory will be realized over the temptations to give way to anger, wrath, malice, jealousies and temper. Christ will take control of the intellect, affections and will, and reign upon the throne of his heart, and self, with all that can be hyphenated with that term, will be kept in the place of death and crucifixion. Then we can sing in the words of that precious hymn,

"Not I but Christ be honored, loved, exalted;
Not I but Christ be seen, be known, be heard;
Not I but Christ in every

look and action;
Not I but Christ in every
thought and word."

(b) As it affects our attitude toward the world. The world and worldly enjoyments and pleasures will lose their charm when Christ fills the life and heart. The problems that at one time vexed and annoyed the half-hearted Christian will all be solved in Christ. All that we do we will aim to do to the glory of God, and in the light of the soon-coming of Christ. We shall desire to go nowhere that we cannot take Him with us, and to do nothing that will not meet with His approbation.

(c) As it affects our tongues. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2). Our words will "be always with grace, seasoned with salt." He will so control our tongues that we shall speak those things that will be unto edification.

(d) As it affects our wills. The sanctified believer will so yield his will to the Lord that he will choose only what God would have him do. "Let your

moderation (yieldedness) be known unto all men." He will give to us such surrender of will that in everything we can say "Have Thine own way, Lord! Have Thine own way!"

(e) *As it affects our money.* When the Holy Spirit fell at Pentecost, they had all things in common, and there was no lack of funds to carry forward the work of the Lord. If God's children today were all sanctified and filled with the Spirit, funds abundant would be forthcoming for the evangelization of the world. Stinginess and all

penuriousness would be put away, and the foreign missionary treasuries would be filled for the proclamation of the Gospel to all lands and for the support of the cause of Christ. All questionable methods of raising money would be eliminated and funds would flow forth from joyful hearts to supply every need.

Beloved, have you taken the vital step? Have you received Christ as your Sanctifier and as your Victory? If not, will you let Him come in today in all His fullness, to make your life what it ought to be for His glory?

MY FUTURE

Before me lies a future all untried,
About are shadows sinister and gray;
But by my side walks He who planned the whole
And knows the way through each perplexity.

The future hid, the present bulging full
Of problems hard—but God's hand holds the key
That opens every seeming gate of brass
And will unravel every mystery.

'Tis joy untold to have an all-wise Guide
To plan, to choose, to cry the falling tear,
To make the darkness, the roughness smooth,
To drive away all loneliness and fear.

The future's hid to me, but not to God;
I walk in darkness, but the way is plain
To Him who ever orders all my steps
And seeks alone my soul's eternal gain.

—Grace L. Fero in American
Holiness Journal.

● Here are set forth the essentials of

WISE EVANGELISM

By Dr. D. Martin Lloyd-Jones

As we engage in evangelistic work, it is of vital importance that we ask ourselves before we begin, What am I out to do? What am I going to attempt? What do I want to achieve? What is my real objective?

I suggest that there is only one true answer to these questions, and it is this — I am anxious that souls should be reconciled to God, because, being what they are, they are dishonoring God, and because being in a state in which they dishonor God, they are in danger of perdition. That is the purpose of all evangelistic work—to bring those souls into a state of reconciliation with God. That is the object.

Now there are very grave dangers that have arisen, and will arise, in connection with the work of evangelism. There is, first of all, the danger of exalting decisions as such, and this is a danger especially when you are working among the young. I think we all know enough about psychology to realize that children are very much more impressionable than older people. There is a sense in which it is true to say that you can influence children to do almost anything you like.

The danger of exalting decision as such expresses itself in a number of ways. There is the danger of the evangelist's relying upon the attractiveness of his own personality to produce results. Then there are some who try to develop what I can describe most accurately as the cricket team spirit. They seem to create an atmosphere which is comparable to that of a football or cricket team. They stand for the idea of being all in together, of playing the game. That is something which, of course, appeals very much to boys, and something which of itself is quite harmless, and can be very useful.

My point is that there is a danger at times of stressing it to such an extent that decisions are produced by that team spirit, rather than by an understanding of the truth. But the most serious of all dangers is that of seeking to produce decisions as a result of pressure brought to bear upon the wills of those who are listening. There is the danger of a man's so using his personality and his will power and his capacity to domineer over others as to force those

who are listening to respond to his appeal.

These are some of the results which follow this undue exaltation of the decision as such. For instance, I have heard repeatedly of a certain popular evangelist who has an amazing gift for telling stories—he is quite a genius in this respect. His word pictures are such that you can see exactly what he is describing. This man tells his stories and he seems almost to mesmerize his congregation. At the close of the meeting he invites people to go to the decision room, and they go there in flocks. But those who work in the decision room are agreed in saying that when they ask them why they have come, their reply is that they do not know, but that the speaker told them to come. It is not that the truth has convinced or convicted them. They are influenced by the stories to which they have listened, and then they seem to act in an automatic manner.

Music can produce the same effect. You can so sing a chorus that eventually you become intoxicated. The power of music is such that that is the effect it has upon some people; and, in reality, they do not know what they are doing, they just respond mechanically to any com-

mand or invitation given to them.

The second danger is that people may arrive at a decision from a false motive. Sometimes people decide for Christ simply because they are anxious for someone else's experience. Here again is a danger to which young people are particularly exposed. In other words, I am trying to warn you against the danger of basing your message upon the effect of your own experience or that of some one else. The man who is listening to you may be anxious to be like you, to have what you have. While we think he is deciding for Christ he is simply coveting another's experience.

There is also a danger of people's coming to a decision as a result of what is called accepting the challenge of the Christian life. They regard it as a great adventure, as something to which they must aspire, as setting out upon a great crusade.

And then the last danger I want to emphasize under this heading is the terrible fallacy of presenting the gospel in terms of "Christ needs you," and giving the impression that if a boy does not decide for Christ he is a cad.

There is a measure of truth and value in many of

the things I have mentioned, but the point I want to emphasize is that none of these things, good as they may be in themselves, must ever be allowed to take the supreme and the first position. All can be summarized in this — we must present the truth; it must be a positive exposition of the teaching of the Word of God.

First and foremost we must show men their condition by nature and in the sight of God. We must bring them to see that apart from what we do, and apart from what we may have done, we are all born the "children of wrath," we are born in a state of condemnation, guilty in the sight of God; we are "born in sin and shapen in iniquity." That is the first thing.

Having done this, we must go on to show the enormity of sin. That does not just mean that we show the wrongfulness of certain sins. Far too often we spend our time in calling attention to particular sins, whereas our real business is to convict of sin, the thing which destroys us, and which shows itself in the form of particular sins.

Then we must call upon our hearers to confess and acknowledge their sin in the sight of God and men. After that we must go on to present the glorious and wondrous offer of free salvation which is to

be found only in Jesus Christ and in Him crucified. We must show that only He can remove the guilt and power of sin; that Jesus of Nazareth, the Son of God, "bore our sins in His own body on the tree," and that it is only as we yield and surrender ourselves entirely to Him that we are made right with God and are enabled to live a life that is well pleasing in His sight.

The only decision which is of the slightest value is that which is based upon a realization of this truth. We may get men to decide as a result of our singing, as a result of the charm of our personality. But our business is not to get personal followers; our business is not simply to increase the size of Bible classes or organizations or churches. Our business is to reconcile souls to God. I repeat that there is no value in a decision unless it is based on an acceptance of the truth. — Abridged from Evangelical Christian.

What are Christians put into the world for except to do the impossible in the strength of God? — Gen. S. C. Armstrong.

Tell the King that I purchase the road to Uganda with my life. — James Hannington.

● A master preacher tells us

HOW TO PREACH WITHOUT EFFECT

By Charles G. Finney

Let your supreme motive be to secure your own popularity; then, of course, your preaching will be adapted to that end, and not to convert souls to Christ.

Make no distinct points, and take no disturbing issues with the consciences of your hearers, lest they remember these issues and become alarmed about their souls.

Avoid preaching doctrines that are offensive to the carnal mind, lest they should say to you, as they did of Christ, "This is a hard saying; who can hear it?" and that you are injuring your influence.

Denounce sin in the abstract, but make no allusion to the sins of your present audience.

Keep out of sight the spirituality of God's law, by which is the knowledge of sin, lest the sinner should see his lost condition and flee from the wrath to come.

Preach the gospel as a remedy, but conceal or ignore the fatal disease of the sinner.

Preach Christ as an infinitely amiable and good-natured being, but ignore those scath-

ing rebukes of sinners and hypocrites which often made His hearers tremble.

Avoid especially preaching to those who are present. Preach about sinners, not to them. Say "they," not "you," lest anyone should make a personal and saving application of your subject.

Aim to make your hearers pleased with themselves and pleased with you, and be careful not to wound the feelings of anyone.

Do not make the impression that God commands your hearers now and here to obey the truth.

Make no appeals to the fears of sinners, but leave the impression that they have no reason to fear.

Say so little of hell that your people will infer that you do not believe in its existence.

Make no disagreeable allusions to the doctrine of self-denial, crossbearing, and crucifixion to the world, lest you should convict or convert some of your church members.

(Continued on page 32)

With the Fellowship Circle

at home and abroad

By Wauneta Shoup

The summer months have been busy ones for each of the staff members. Everyone around the Institute has not found it hard to keep occupied.

With the housing situation as critical as it has been, it has been no little task to find living quarters for married students, but it has been an inspiration to see how God has worked when at times there seemed to be no way. Special advertisements were run in our local newspapers and at times a *few* leads came to our attention; some couples were able to secure pre-fabricated dwellings that had to be assembled; others found rooms in the city and nearby, while others bought house trailers, and a *very* few were fortunate enough to find suitable apartments. Late in the summer it was found that Scott Field, a former war prisoner camp, at the edge of the city, would be available to G. I.'s but with not too modern conveniences (or perhaps we should say: with *very* modern inconveniences) and a few of our veterans are "settled" there with the promise of first choice at better quarters when the government sets up nearly 200 units soon. It would be interesting

if you could hear some of the stories these G. I.'s have related to us of how they are getting along at the Field, but suffice to say, we admire their pluck and grit — we wonder if it is not a part of their training for which they will thank God in years to come. One of the men told us that already he has been asked to take over Christian work among the 100 or more families already living there. Perhaps even now there is a field of service for those who have been willing to "camp" there until better quarters are available.

All the members of the staff were on hand before September 10th, Registration Day, and "with a mind to work" each one has been performing his task commendably.

According to a report from the Registrar's office our total enrollment is now 312 — a record, to be sure. Of these 192 are women and 120 are men. Of the 192 women, 79 are new students and 113 are returning; and of the 120 men, 60 are new and 60 are returning. The sum total of the report is that all available dormitory space is in use with several of the boarding students living in homes near-

by. Since there is an increase in the number of men enrolled, it has been necessary to make dormitory rooms of the two rooms in the basement formerly occupied by the old dining hall. It has been the intention to use those rooms as a class room and a committee room.

September 10th was registration day for returning students with the following day for first-year students. An entrance examination in English for all first-year students was held on both days. Everyone seemed to keep well occupied those days—staff members and students as well.

Spiritual Emphasis Week

Spiritual Emphasis Week was observed with special services in the auditorium of Founders' Memorial each evening from Tuesday through Friday. The Rev. Dwight Ferguson, of near Columbus, O., was the speaker. God mightily used Brother Ferguson in our midst. His messages were clear and timely. The First Missionary Church of Fort Wayne joined with us in the Wednesday evening service, and on Friday evening the Mission Band officers were in charge.

There is a rising tide of spiritual blessing in the school this year. The first street meetings were signally blessed of God in the salvation of a number of souls. In the midst

of world conflict and chaos, students are not only taking time out to prepare but to win souls for Christ. God is blessing their service in testimony, song, and preaching of the Word.

The spirit of the Lord has been felt in the classrooms as well as in the chapel services. The Lord has richly blessed the messages delivered by President Witmer and Dean Gerig. Many young people consecrated their lives wholly to the Lord in the first Day of Prayer. The ministry of the gospel teams has been well received as they have served in various places thus far. We are looking to God for His continued blessing throughout the school year, and that His perfect will may be realized in each life on the campus. The continued prayers of God's people will be appreciated as we endeavor to serve Him in our various capacities throughout the school year.

Fall Meeting of the Board

The fall meeting of the Governing Board was held September 24 with all members present: Rev. M. N. Amstutz, of Auburn, Ind.; Rev. Mark Burgess, Port Huron, Mich.; Mr. Shirl Hatfield, Pandora, Ohio; Mr. S. A. Lehman, Fort Wayne; Mr. J. Francis Chase, Chicago, Ill.; Rev. Warren Manges, Elkhart, Ind.; Rev. Cyril Eicher, De-

troit, Mich.; Rev. C. E. Rediger, Chicago, Ill.; Rev. Robert Strubhar, Chicago, Ill.; Rev. C. J. Gerig, Fort Wayne; Rev. J. A. Ringenberg, Ft. Wayne; Rev. Arming Steiner, Grabill, Ind.; and Rev. S. A. Witmer, Ft. Wayne.

The Board effected its organization for the ensuing year with Rev. J. A. Ringenberg being elected Chairman; Rev. Cyril Eicher, Secretary, and Mrs. S. A. Lehman, Treasurer. Various committees were also elected, including the Grounds Committee, the Committee on Business Administration, and the Executive Committee. Besides organization, the Board received the complete reports for the work of the past year, and the encouraging reports of the beginning of the present school year.

A delightful feature of the Board meeting was the presence of the Board members in the morning chapel service. Each one was presented and gave a word of testimony. Rev. Robert Strubhar gave a short and well-received message.

Bible Institute Broadcast Over WGL

The Bible Institute is grateful to God for the opportunity of broadcasting a weekly program over WGL, a Fort Wayne station operated by the Farnsworth Corporation. The first program was broad-

casted on October 6 at 8:00 A. M. (CST) and may be heard each Sunday at the same hour. Gospel teams and choral groups will furnish the music, and a Bible-centered devotional message will be given in each service by a member of the faculty. There will also be an experience feature which will vary in content from testimonies of Salvation to reports of Christian work by former students.

WGL is only a 250-watt station at present, but it is expected to have its power increased to 1000 watts in a few months. The station is now occupying new quarters with the latest equipment in both radio and television. The station has just recently modified its policy by which a local religious broadcast can now be scheduled.

This opportunity is accepted as Providential; for many years it has been the hope of friends and members of our staff that we might be able to broadcast regularly. This is a beginning and prayer is requested that this ministry will be blessed to many and that God will be pleased to extend its scope in accord with His will.

Providence Hall a Providence

Providence Hall, which was being built just one year ago, was aptly named. It was through a gracious Provi-

dence that the dormitory, which houses approximately 70 people and which fills a vital need with the present record enrollment, was built last year. Now it would be practically impossible to carry through the project due to building restrictions and material shortages. We are indeed thankful that it was built when building was possible and that it now furnishes comfortable quarters for more students.

It now turns out that two persons are to be credited with having suggested the name "Providence Hall." Mrs. Albert Grieser, an alumnus of the Institute who lives in Ft. Wayne, thought of this name upon hearing the dedicatory address by Mr. J. Francis Chase, and the Governing Board chose this name as the most suitable among a number that were recommended. It has been learned that Miss Ada Smith, who is in charge of the laundry at the Institute, also thought of this name, but through some mishap her suggestion was not channeled to the Board.

Praise is given to God for prospering this undertaking financially. While no regular campaign has been made, yet \$12,943.29 has been given for the erection of Providence Hall. This is slightly more than 50 per cent of the cost, and it is hoped that gifts will

continued to come in for this need so that it will be paid for in the near future. Gifts may be sent to the Treasurer, Rev. P. L. Eicher, Bible Institute, 3820 S. Wayne Ave., Fort Wayne, Ind.

News of Interest

Miss Luella Miller is serving in the capacity of secretary to the Registrar and the President. Mrs. Harlan J. Wright from Peoria, Illinois, whose husband is a student here, is filling the vacancy left by Miss Miller in the office in Founders' Memorial. Both Miss Miller and Mrs. Wright are efficiently performing their tasks.

Miss Bernice Oser ('46) has returned to the Institute to serve as dining room supervisor. Miss Oser spent the summer months doing missionary work in the Ozark Mountains, Winslow, Arkansas. We pray for God's blessing upon her as she undertakes her new duties in the Institute.

Miss Hazel Shoup of Angola, Indiana, and a member of last year's graduating class, has accepted the position of Institute cook. She served in this capacity throughout the summer and we have been very happy to have her continue as head of that department during the school year. In spite of rationing and shortages Miss Shoup, with the help of her assistants, has

been giving us some very fine meals. We pray God's rich blessing upon her as she carries on in this very important work at the Institute.

Tragedy In Flying Accident

A fatal flying accident involving two Institute men occurred on the late afternoon of October 15th at Myers Airport near Fort Wayne. Mr. Robert Pridy, student-instructor from Royal Oak, Mich., was fatally injured, and Mr. Clarence Huffman of the Institute faculty suffered numerous injuries from which he is now recovering.

Mr. Pridy was an experienced flier, having taken basic and primary training in the Army Air Corps and having achieved the rating of a CAA instructor this past summer. While carrying on his studies at the Institute, he was engaged as a part-time flying instructor at the Myers Airport. Mr. Huffman had a student license and was taking some final instruction before checking out for a private pilot's license later in the week. The cause of the accident is unknown. A peculiar approach was made to the field, and the plane was seen overshooting the runway, then ascending sharply and crashing. Both men were rushed to the St. Joseph's Hospital, but Mr. Pridy died en route. Mr. Huffman suffered numerous cuts, a broken

arm, and a fractured skull, and while there were some apprehensions at first regarding his condition, yet through definite prayer offered in his behalf the Lord has graciously undertaken so that he is well on the road to recovery.

The tragic death of "Bob" Pridy came as a terrible shock to the entire school. He was liked and respected by all as a fine Christian with a friendly personality and a zeal for Christ. He had given himself to the Lord for Christian service in promoting the gospel by means of aviation. Just the Sunday before, he had distributed hundreds of gospel tracts from the air over surrounding communities.

"Bob" Pridy had practically grown up in the Royal Oak Missionary Church. As a teen-age boy he gave his heart to the Lord, was baptized, and received into the membership of the Church. From January of this year until he came to school in September, he was leader of the Missionary Youth Fellowship. He was twenty-two years of age, the youngest son of Mr. and Mrs. Robert C. Pridy. Before being discharged from the service last December, he served his country in the Army Air Corps, at one time as a flight engineer of Liberator bombers and later as a cadet. He was just about to be commissioned when the

war came to an end. While stationed at an air base near Phoenix, Arizona, he attended the Missionary Church there.

An impressive service was held in the Institute chapel on Thursday morning, October 17th. Fellow-students served as pallbearers and a men's quartet composed of Don Rohrs, Robert Quay, LeRoy Caddy, and Donavon Gerig sang "Be Still My Soul" and "I Want My Life to Tell for Jesus." Members of the Institute faculty had charge of the service with Dean Gerig bringing a message from the Word. Rev. M. N. Amstutz, former Royal Oak pastor, spoke some timely words of appreciation of Robert's life. The regular funeral service was held at the Royal Oak Missionary Church on Saturday afternoon, October 19th. The service was in charge of the pastor, Rev. Arthur Albro, and a well-received message was given by Rev. M. N. Amstutz. Rev. S. A. Witmer, who represented the Institute, spoke briefly. The music was furnished by young people of the Church. While the body was being interred in a beautiful cemetery at Royal Oak amid the colors and atmosphere of an ideal October day, planes flew overhead, piloted by some of his flying friends as a final tribute to one who was loved by all.

Annual Youth Conference

The seventh annual Youth Conference of the Ft. Wayne Bible Institute was held on the campus October 18th through 20th. Many youth of this city and neighboring cities along with the student body attended and were spiritually enriched. Rev. Wm. K. Burgess of Flint, Michigan, was the evangelist. Truly God used His servant as he laboured with us in the conference. Every child of God was made to rejoice as great numbers found their way to the altar and prayed through to victory. Several were saved and many others consecrated their lives to God and received the gift of the Holy Spirit. It was very definite that the Holy Spirit was working in our midst, for which we praise Him. One young man for whom a number had been praying left the auditorium Saturday evening and walked up and down the sidewalk; but the Holy Spirit continued to strive with him and he soon came back and gave his heart to Christ. Others were saved for whom friends had been praying, and many definite needs were met.

The Saturday morning service consisted of a discussion on "Factors Determining the Call of God to Christian Service." Rev. Mr. Burgess, Rev. Harvey Mitchell, and Rev. Jared Gerig each spoke

for ten minutes on the subject and then questions were asked by the youth present. The afternoon service tended to climax the morning service. Rev. Sidney Correll of Dayton, Ohio, brought a missionary message, and spoke on "The Call." He brought out that the "Go" in the great commission and "The Need" were important factors in determining the call. He also stressed the need of the voice of God coming to the individual in a personal way to really assure him that God is calling.

The song leader was Blanchard Amstutz of Taylor University. The main event in the song services was Sunday afternoon at which time an hour of congregational singing and specials of all sorts were greatly enjoyed by all.

Certainly the Fort Wayne Bible Institute Youth Conference is under the divine approval of God and we are looking forward to many more, the Lord willing.

—Ralph Wolford, Chair.

Junior Alumni

Born to Mr. and Mrs. Leon Henry, former students of the Institute, a boy, on August 2nd. His name is David John Leon. The Henrys are with the New Tribes Mission in Stongford, California, where they will complete their training for missionary work in South America.

On August 6th a son was born to Rev. ('43) and Mrs. ('42) Floyd Klotzbach (nee Dorothy Slabaugh) of Cleveland, Ohio. The son's name is Noel Earl.

Rev. ('43) and Mrs. ('38) William Whiteman of Fleetwood, Pa., are the proud parents of a son, William Leonard, Jr., born August 10th.

Samuel Ellsworth, Jr., was born on August 6th to Dr. and Mrs. ('45) Samuel Fowler of Angola, Indiana. Mrs. Fowler was the former Nettie Dodge.

Mr. and Mrs. ('45) Dingeman Teuling (nee Gloria Sprecher) are the parents of Linda, born September 16th.

On September 21st Lois Elaine was welcomed into the home of Rev. ('43) and Mrs. ('44) Dale Moser (nee Vera Blocker). Mr. and Mrs. Moser are serving as missionaries to the Indians in Esmeraldas, Ecuador, S. A.

Missionaries to the Dominican Republic for the past year have been Mr. and Mrs. David B. Clark of the class of '43. Grace Pauline came to live in their home on October 1st.

Little John Robert came on September 26th to gladden the hearts of Rev. ('36) and Mrs. Robert Strubhar of the Humboldt Park Gospel Tabernacle, Chicago, Ill.

Word has been received of the arrival of Daniel Lee, son

of Rev. and Mrs. John Blosser (nee Helen Kemmerer) on September 28th. Mr. and Mrs. Blosser, both graduates of the class of '45, are laboring in the Manbhum Dist., India.

We learned recently of the arrival of Judson Alan. The event took place on October 3rd. The little fellow is the son of Rev. ('40) and Mrs. Gaylord Lehman (nee Dorothy Lugibihl) of Allentown, Pa.

David Leon Roth welcomes a baby brother, Philip Lynn, who was born on October 4th to Rev. ('43) and Mrs. Ellis Roth. The Roths are pastoring the Angola, Ind., Missionary Church.

A new white missionary has arrived in Africa by the name of Connie Marie on Oct. 8 to Mr. and Mrs. Arthur Reifel (nee Gladys Chapman) of the class of '45.

Weddings

On the afternoon of August 4th in the Berean Missionary Baptist Church at Indianapolis, Ind., Miss Glenda Greear of that city became Mrs. Charles McHatton ('46) of Phoenix, Arizona. Mrs. McHatton was a student in the Institute in the year 1945-46. The McHattons are pastoring a church in Lomita, Calif.

On August the 24th Miss Margaret Bryan of Port Huron, Michigan, became the bride of Rev. Jacob Hostetler

of Goshen, Ind., at a pretty ceremony held in the Menonite Brethren in Christ church in Port Huron. Mr. and Mrs. Jacob Hostetler are pastoring the M. B. C. church near Decatur, Ind., and both were graduates of the class of 1946.

On September the 21st Miss Esther Mahaffey ('44) of Cleveland, Ohio, became Mrs. David F. Siemens, Jr. ('46) of Fort Wayne, Ind. The ceremony took place in Cleveland, Ohio. Both Mr. and Mrs. Siemens are seniors at Defiance College, Defiance, O., and will graduate in the spring of '47.

In Share Nigeria, West Africa, on the 18th of October, Rev. Russell Sloat ('32), of Elkhart, Ind., took unto himself a wife in the person of Miss Evelyn Kress ('44) of Troy, Ohio. Both Mr. and Mrs. Sloat have been faithfully serving the Lord in the dark Continent of Africa.

From the Mail Bag

Charles V. Glenn ('42), Esmeraldas, Ecuador, South America:

"Greetings to you in the Soul-saving and Life-giving name of Christ Jesus from the World's equator, and the land of Ecuador, South America.

"There lacks but a few days to complete one year since I gave over my charge of responsibilities in the work of God's Kingdom in the home-

land to another, in order to obey the conviction that began to burn in my heart soon after I learned to know Christ as my personal Saviour from the guilt and power of sin early in 1939. This conviction that the Lord is not willing that any should perish, but that all should come to repentance has stayed by me as an impelling force, constraining me to reach the unevangelized for Christ until that eventful day when opened the way to lay down my charge as a witness for Him in the land of my birth, to carry the message of Salvation to the people here in Ecuador. In reviewing the marvels of His grace which has made possible my coming to Ecuador, my heart looks to the Lord in gratitude for the many friends who have helped in prayer, and with their substance to fulfill His will.

“ . . . These preliminary months on the field I suppose will always be unique, for the experiences throughout them all shall never be repeated. I came here, not as a seasoned missionary, but as a new recruit, a stranger in a foreign land, where a strange language is spoken, strange customs are practiced, strange food is eaten, and strange things happen. The one thing that has received major attention, and has been our primary problem, has been the

language. Spanish is said to be a relatively easy language but when one doesn't know it, he has many, many problems. The Nationals finds it hard to understand why one doesn't learn to speak and understand words that are so familiar to them. However, thanks to patient tutoring by the Christian brethren, and others, we are now at the stage where we can carry on an intelligible conversation. A lack of fluency still deprives us of the privilege of publicly declaring the message of spiritual power through Christ the Saviour to the many people about us; however, we have taken advantage of the progress which we have made to speak privately to many persons who have shown an interest in their soul's welfare. God has permitted us to witness to all classes of men, from dock laborers to high government officials, and as a whole they have listened with interest to what we have to say. Here along the coastal region of Ecuador there is a much healthier attitude toward scriptural Christianity than in the mountainous region in the Andes. Because of this we have been encouraged in expecting our ministry here in the years to follow to bear much fruit for the glory of the Master. Already it has been our joy to reap where others

have sown, for some have accepted Christ as their Saviour. One widow lady, Senora Reyes, and her two children confessed their sins, received Christ, and now their home is a distribution center for the Word of Life in the nearby village of Las Palmas on Sunday mornings. Others have been converted and are being instrumental in bringing others to the Lord.

"... We are fortunate to have with us some of the best National Workers in Ecuador to help with the evangelization of this Province of Esmeraldas. Thus with our present staff of seven missionaries and four National workers, we are undertaking the responsibility of the thousands of hitherto neglected souls. We will soon be opening stations along the Pacific coastal region to the north, and also in the interior which is reached only by river travel. One of our chief objectives is to reach the Cayapa Indians in the interior along the Cayapa River. The work for the future will not be undertaken without opposition in many forms; from fanatical religious enemies of the Gospel of Christ, and from the many physical infirmities that seem to be like lustful wild beasts ready to pounce on the unwary prey. Yet we are assured of God's protecting care. . . ."

The following letter was received from Mr. and Mrs. Rudy Rieker, former students, who are now labouring in McClusky, North Dakota.

"Looking for that blessed hope and the glorious appearing of the great God and Saviour Jesus Christ." Titus 2:13.

"... God is blessing us here. The work is great and a large field. I am assigned to a parish of three churches, two in town and one in the country. My Sundays are full for me. So far I have been preaching four times on Sunday and teaching a class besides. We drive 82 miles to cover the work. We are very happy here and the work is endless. The churches are run down, young people are backslidden and also some older ones, but God is working and we rejoice in His power. . . ."

* * *

Magburaka, Sierra Leone,
West Africa

"Greetings to you from our home in the Koronko hills.

"It has now been seven months since we reached our headquarters at Magburaka, arriving there by slow-moving train, from Freetown on the coast; traveling the distance of about 130 miles in ten hours. A delightful, dirty ride with cinders blowing in on us from the open windows, and beggars and dancers en-

tertaining us at each little stop along the way. . . .

"We enjoyed our trip across the Atlantic, via Pan-American Clipper, with short stop-overs at Bermuda, the Azore Islands, and a two and a half-week stay in Lisbon, Portugal. We also traveled the rest of the way by plane, stopping off at Dakar for re-fueling, and then on to Fisherman's Lake for our first very hot night in Africa, and then on the next morning by small plane, called a "Duck" which took us to Monrovia, Liberia. We were there a week, and then came on to Freetown by French plane. . . .

"We are now living farther on into the interior of Sierra Leone, about 65 miles on from Magburaka. We left all traces of civilization there, as here at Bendugu, there are no stores, no auto roads, or railroad, but plenty of God's beautiful sunsets, a village of grass-roofed mud huts in the valley, a circle of jungle-covered hills, and the mission home here which we are sharing now with David Rupp, Jr. We are thankful for this home of sun-dried mud-bricks which has the lovely luxury of cement floors in comparison with the former ones of hardened mud. . . .

Yours for the Koronkos,
Don, Ruth and Pat Kelly

Esmeraldas, Ecuador

"Surely worthy of our praise is the Lord, the only true and living God, who loves us and does great things for us. "Who is so great a God as our God? Thou art the God that doest wonders: thou hast declared thy strength among the people"—Psalm 77:13b-14.

". . . . It is a privilege to have a small part in bringing the message of hope, of life eternal in Christ Jesus to these dear needy ones here. It is marvelous how the Lord helps us in acquiring the language, in learning to know and understand the people, and in becoming adjusted to these surroundings which were so strange to us at first. We are happy here and have a sense of belonging. How blessed it is to have the sweet consciousness of being in His will!

". . . Pray especially for the work with the young people and children, for the personal contacts we make, and for the street meetings. Last Sunday after a street meeting where there were several little children, one little fellow with a crippled leg came running as fast as little legs could take him, and begged for a tract. He stumbled once and fell, but he didn't seem to mind, and was he tickled to get the tract! He went running back with it to his mother happily calling her, "Mamita!"

"... As we learn to know the people better, we realize their need more, and understand their problems better. Our hearts are burdened for them, and as we think of the great need and how much there is to be done, sometimes we are almost overwhelmed and we sense our great insufficiency. But praise the Lord, "our sufficiency is of Him" and He is mightier than our enemy.

Yours in Him,
Leona Lehner

* * *

Miss Prudence Gerber arrived in French Guinea, Africa, on October 10th. We praise the Lord for His protecting hand over her, and pray God's blessings upon her as she labours there to advance His kingdom.

Mrs. Bette Lea Shafer (nee Bette Lea Driskell), student in 1940-41, along with her husband, is looking forward to missionary work in Brazil, S. A. May the Lord bless them to the salvation of many souls.

Death of Peter J. Lunati — Minister and Inventor

Peter J. Lunati, the father of P. J. Lunati, Jr., and Kathleen Lunati who were former students of the Bible Institute, passed away October 19th at his home in Memphis, Tenn. He had been ill for two months, and was only 56 years of age.

Mr. Lunati was known as a mechanical and agricultural genius and as a tireless worker for the Lord. He invented one of the most useful tools for the motoring world — the rotary lift. He attributed the invention and the success of its manufacture to prayers and "the hand of God." It is conceded to be one of the most useful tools in the industry.

Mr. Lunati, while never accepting the title of a clergyman, was a zealous worker and preacher in the service of the Christ to whom he devoted his life. He built a fine church in 1930, and a chapel-studio in his own home. In 1935 he acquired 1200 acres of sandy, gullied land in Mississippi, which he developed into a productive farm by irrigation, scientific farming, and electric power. He didn't live to see the further realization of the vision to make it a great religious center.

Many tributes were paid by the press to Mr. Lunati. On the editorial page of the *Memphis Press-Scimitar* appeared the following lines under the caption, "Lunati's Life Was a Lift, Too:"

Some pray for success,
achieve it and then give themselves all the credit for it.

The late Peter Lunati was different.

He visualized a rotary lift that would be a boon to filling station operators and garage men.

As he worked he prayed for success.

It came—even more abundantly than he had believed possible.

He was a rich man — but he didn't give himself all the credit.

He built a church and preached in it without pay.

He bought and improved a big piece of land in Mississippi which he hoped some day to convert into a religious mecca.

He was on a religious mission to Indiana when stricken with his last illness.

Peter Lunati invented a lift for vehicles.

His life was a "lift" to all who knew him.

He lived his sermons before and after preaching them.

HOW TO PREACH WITHOUT EFFECT

(Continued from page 19)

Avoid all illustrations, repetitions and emphatic sentences that may compel your people to remember what you say.

Avoid all heat and earnestness in your delivery, lest you make the impression that you really believe what you say.

Make it your great aim to

be personally popular with all classes of your hearers.

Be careful not to testify from your own personal experience of the power of the gospel, lest you should produce the conviction upon your hearers that you have something which they need.

If souls are converted in congregations cursed with such a ministry, it will be by other means than the preaching.

THE EDITORS SAY—

(Continued from page 6)

munion, companionship. When acquaintance and even a reverent familiarity is established and maintained by such prolonged times of communion, then prayer becomes one's vital breath and is instant with every struggle, victory, need, and joy. Such a companion talks often with his Beloved: a word or two, a phrase, a sentence, a short "chat" many times daily. The answer is a delight, and joy unspeakable and full of glory fills the life. And as one misses a good friend when he must be away for a time or fails to communicate with one, so God misses His own when gone or silent. And so He begs Christians to abide in Him, because He loves them; and whatsoever they ask, they may have.

—B. H. L.